

MENTAL SERVICE

OR

Thoughts on the Present Situation of the
Country.

*(An English Version of the Hindi Pamphlet
"Mansik Sewa.")*

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Mental Service

1. Fruitless is the life of the man endowed with an ephemeral body who has not in a truly selfless spirit rendered any service to his community, nor paid any attention to the service of his country, nor made the service of his State an important part of his duty.

2. It is with regret that I have to admit that, though I have almost reached the age of fifty-three, I have so far failed to render any real service to my community, country or State. No doubt, I have been engaged in State service for over twenty-two years, but, having accepted an emolument, I cannot regard it as a selfless form of service. On the contrary, it must be said that this sort of service is an obstacle in the way of the three kinds of service enumerated above.

3. In view of this regrettable failing on my part I now feel strongly that I must devote myself, as far as I can, to the discharge of this prime duty. Wealth, body and mind are the only media through which such service can be rendered. But, considering my own circumstances, I have come to the conclusion that with wealth and body, I cannot serve on as extensive a scale as with the mind. Although wealth and body are not to be spared, yet they pale into insignificance before the mind, and therefore service through the agency of the mind is considered to be pre-eminent.

4. As for the particular form which my mental service should take, I have decided to submit to the public an orderly presentation of the thoughts which are the outcome of my past life and career, both as a private individual and as a State servant; and as I was free during my long leave it gave me a good opportunity of taking up this work, a work which had been engaging my mind for a long time past, and I must thank God I was able to finish it before I had to resume my duties under the orders of His Highness.

Service to the Kshatriya Community.

1. I wish first of all to place before the brethren of my community those of my thoughts which are especially directed towards the interest of the Kshatriya class. I trust that every one whom this pamphlet reaches will be good enough to take the trouble to read it at least once, with an unprejudiced mind, and those that are unable to read themselves will highly oblige me by having it read to them by someone else.

Had I proceeded with the idea of offending none but pleasing all, I could only have indulged in gross lip-service, than which it would be difficult to imagine a worse type of deception, founded, as it is, in unrighteousness. I can only request my readers that having regard to the truth of my plain speaking, they may bear with me in whatever appears to be harsh or unpalatable.

Some of my statements may appear to be absurd or erroneous; but opinions differ, and I have considered it my duty to give expression to my views, the fruit of personal experience. Should these prove to be helpful to any one I shall be highly gratified and feel amply repaid for my labour.

2. The Kshatriya community, which was at one time the defender of religion and the guardian of

moral distinctions, is to-day sunk in the most deplorable condition. The chief cause of this would appear to be none other than the fact that having completely abandoned religion, duty and the ancient principles of daily life and conduct, this community is breathing its last in the fatal clutches of drink, debauchery and the most degrading vices. The Rajputs as a whole, are in this evil plight, but the condition of the landholders, including Jagirdars, Istamrardars, Muafidars, Zemindars and others, is beyond all description, and it must be actually seen in order to be fully realised. The following verse from *Shri Ramayan* of Tulsidas does not inappropriately describe their case :—

“ग्रह गृहीत पुनि वात वश, तेहि पुनि वीछी मारु ।
ताहि पिआइय वारुणी, कहहु कवन उपचार” ॥

“If a man under the influence of the evil aspects of the planets, labouring under delirious condition, and stung by a scorpion, is given wine to drink, say, what treatment can save him”?

Here it is necessary to point out that the landholder class is not confined to Kshatriyas alone, but all without caste distinction who may be said to have come into possession of land merely by force of destiny are in just as lamentable a state as the Rajputs. Alas! alas! What a flagrant abuse of the privileges gained by a stroke of fortune or a mere accident of birth, without labour or effort on their part!

It should be observed that though there is a difference between the political condition of British India and that of the Indian States, owing to their

different modes of Government, there is at present a great similarity between the land-holders of British India and of the States in their religious and social condition. Therefore, without devoting separate sections to these two classes of land-holders, the question of the latter only will be discussed at length. What is said about them may be considered to be for the most part, applicable to the former as well.

3. It is an open secret that, excepting certain States whose land-holders may be said to be very fortunate, there is in general a want of sympathetic feeling between the State and its estate-holders, who openly or secretly put the blame on the State. I am inclined to think that this view is not quite correct. The greater part of the blame lies with the land-holders themselves, and this for several reasons, the most important of which are these:—

- (a) For want of education and good society, they are men of no real worth, completely oblivious of their religion and duty, leaving Kshatriya art to find expression in sporting and hunting only.
- (b) Undue self-interest, already on the increase in the world, assumes still greater proportions in the servants of these estates, who take advantage of the helpless condition of their masters; and it is next to impossible to secure loyal and faithful managers or subordinate officers. The masters not only come into contact with

these unscrupulous persons but, in a way, become constantly dependent on their servants. These parasites bring about this thralldom by encouraging the use of wine and other intoxicants and supplying the requisites of an immoral and vicious life. The unfortunate masters end their days in impurity and licentiousness, in complete ignorance of what is going on in the modern world.

- (c) Not only because the estate-holders belong to the same community as their ruler, but by reason of family ties which many of them have with the Ruling House, they have a strong bond of union with the State. In such circumstances, it behoves them to help the State by taking a prominent part in its administration. But how can those, whose sloth and indolence render them incapable of managing their own affairs, be expected to assist in the business of State?
- (d) It must be said with regret that, with a few honourable exceptions, the condition of even those who possess educational qualifications do not appear to be satisfactory, because on account of a lack of the religious sense and under the influence of bad society, they fall into evil ways, giving themselves up to drink and immorality, which bring their natural disastrous consequences. Sometimes responsible posts in the States are

given to educated men of such character by reason of their supposed ability, and also to incompetent persons for mere display. But undue self-interest and reckless indifference to duty combine to make the result, in both instances, most unsatisfactory.

4. The expression of my views as set forth above, which might be taken to be a destructive criticism levelled at my own community, is likely to be resented in some quarters. But I cannot help it. The irreligion and immorality of the time have so troubled my mind that I am unable to suppress my inner sentiments. Hence this attempt to give publicity to the result of my accumulated experience. Had I not drawn attention to such vital defects, not only would my labour have been in vain, but I should have been guilty of a grave dereliction of duty. But for the abovementioned woeful condition of these people, would things have come to such a pass to-day—of noblemen silently submitting to the yoke of mere outsiders who dominate their homes, their own dignity and honour being, as it were, trodden under foot? Every man in the world is now anxiously striving for progress and panting for liberty. In British India itself a scheme for reform in the constitution of the Government and proposals for securing greater rights for the people are being carefully considered, and the result will be forthcoming before long. Even the Ruling Princes and Chiefs are not free from concern in this matter. But the aristocrats, the land-

holders, remain unmoved and apathetic, as though their position and status were irrevocably and permanently safe and secure.

5. Here it might quite reasonably be argued that the treatment meted out to these people by the States leaves much to be desired, because even where there are thoroughly competent and able persons in this class, no trust is reposed in them and they receive no encouragement. Is it not incumbent on the State to try to improve the condition of this downfallen class? Perhaps the fittest answer to this is to be found in the fact that the rulers of the States themselves belong to the same community as their nobles, and most of them are consequently not altogether free from those defects which are, at present, common to the whole community; and like the members of the aristocracy, who are ignorant of their home affairs, the Princes, with a few honourable exceptions, also suffer from the want of a true knowledge of the affairs of their States. In these circumstances it is only natural that outsiders should exercise a dominating influence in the States; and unscrupulous State officials as well as servants of the estates find it to their interest to create internal strife between the Princes and their nobles, and thus keep relations strained. Such is the way in which these dishonest persons display their loyalty! Wherever we have this highly-regrettable situation it is hopeless to expect the States to place any confidence in the nobility or to pay attention to the amelioration of its lot. But this narrow-mindedness is not to be found everywhere, and there are

States which afford examples of the liberality of their rulers. Take, for example, my own case. An individual with ordinary ability was not only made a minister, merely to show off to the general public, but was entrusted with the responsible post of senior minister, holding the portfolios for Revenue and Finance Departments, which in most States are placed in charge of the ablest and most trustworthy officers, so much so that in some places only Europeans are considered able to control them. But such instances are rare and exemplary.

6. If this community does not shake off its lethargy and wake up, it is seriously apprehended that, before long, the time may come when the landholders will find it very difficult to retain not only their status and position but even their estates; and then it would not be surprising to see them in want of the bare necessities of life. A similar economic question was raised with keen foresight by Raja Sir Rampal Singhji in the "Rajput Mahāsabhā." There also appeared an article in the *Rajput* or *Kshatriya Mitra* by an educated young Rajput who deplored the impoverishment of pecuniary resources. If the economic condition of the educated is so unsatisfactory, we can easily imagine what is in store for the illiterate.

7. At this critical time only those whom God has blessed with education and ability and in whose hearts the germs of duty have not yet completely died out, are in a position to pilot the foundering bark of their community. Should these men refuse to

bestir themselves, the ship is bound to sink, but they will also incur, to no small extent, the guilt of causing the annihilation of their class and community.

8. Now the most difficult question is: if able, pious, dutiful and far-sighted men with firm determination rouse themselves, in what direction should they exert their energies in order to be successful? From personal observation I can think of nothing better than the formation of a body of land-holders consisting of two or three, if not more, representatives from each State. This body should meet in some such place as Ajmer, where meetings could be convened with facility, and should deliberate on the future reform and advancement of the community. There is nothing unique in the formation of a society or league now-a-days, and in British India there has long existed a comprehensive body of Kshatriyas called the "Rajput Mahāsabhā," in which Princes, Chiefs, Jagirdars and other land-holders, from time to time, take part. Besides this, there are various local societies of the same type in British India. But it is painful to note the absence of even the smallest measure of success which might be expected to attend such long-continued efforts. The principal cause of this, according to my humble opinion, lies in the fact that the leaders of these societies are not at all attempting to make religious advancement their chief aim. The imparting of education on modern lines with a view to the attainment of academical degrees, making political speeches in meetings and societies, and spending much energy on ordinary social reform, are considered to

be the height of human endeavour. So long as religion is not truly depended upon as the mainstay of all activity, the conscience cannot become pure, and no work that is performed with an impure conscience can ever bear fruit.

Therefore if we undertake our work with complete reliance on religion, I have every hope of success.

9. The thorny question as to what should be the aims and objects of this proposed Association of land-holders can be fully considered only by those who, using all their energy and effort, will shoulder the heavy responsibility entailed in this huge endeavour; the full details will, of course, be settled later. But I hope it will not be out of place to give here briefly my views on the subject :—

- (a) The first and foremost object of this Association should be to devise means for the resuscitation of the withered sprouts of religion, each caste tackling the problem according to its own principles. This applies to land-holders of all castes, but what follows is a fuller discussion of this question mainly applicable to Kshatriyas, as I am more in touch with this community; though, in a general way, what is said about one community applies largely to others also.

The Kshatriya community is at present totally lacking in a true knowledge of religion. When the majority of persons are ignorant

of the leading principles of Hinduism, how can they be expected to lead a religious life? The best way to make good this terrible deficiency would be to make suitable provision for imparting religious instruction on an extensive scale. This subject will again be taken up in sub-section (b) of this section.

The established usage of daily life and conduct which forms an important part of religion is being completely ignored, and with it has vanished the sense of discrimination between eatables and non-eatables. Thus there remains no more external and internal purity, with the consequence that, for want of spiritual self-determination, either the religious sense is wholly destroyed or new modes of living, which are found to be easier and more convenient, have been adopted and made to accord with the faith.

The Kshatriya members of this Association should first of all decide as to what is their true religion and duty, though this is a most difficult problem whose intricacy scares away most people. I should like to give an instance of this from my personal experience. I had occasion to discuss this subject with some prominent members of the “Kshatriya Mahāsabhā” and found them holding the view that, on account of differences of opinion and the multiplicity of sects, it was inex-

pedient to raise religious questions which, it was feared, would greatly hinder the main work. "O Tempora! O Mores!" Alas the day that such impure thoughts should have found a place in the mind of such a pure and chaste community! What could be more astonishing and painful than the idea that religion is an obstacle in the path of the principal work? When religion goes, what on earth is that main work which remains?

When we are trying to remove the ignorance prevailing in our community by means of education, but are at the same time despising religion—the very power which could enable our efforts to strike root and bear fruit—how can we hope for success? The cause to which hindrance in this work has been assigned cannot be said to be wholly groundless, because, according to the trend of the time, there is such a wide divergence of opinion that it seems not only difficult but almost impossible to effect a reconciliation. It should therefore be one of the chief objects of this Association to devise means for the removal of these false differences, so as to enable the people to follow the true path. I am inclined to think that there would be no difficulty in this, as we have at our disposal plenty of material by way of evidence and proof for ascertaining the true religion of our

community. I do not mean that Pandits should be asked to give their decisions on points of religion, or to engage in religious disputations which often end in unpleasantness owing to obstinate prejudices on both sides. We need not go far to seek the information we want, as our own homes will supply it, provided we are bent upon ascertaining the truth. Proper accounts are kept in all respectable families. Let us look up the expenditure that used to be incurred on charitable and virtuous works. Let us examine the family histories which are written in most of our homes, and mark the mode of life and the close religious attachment of our ancestors. There are documents of our forefathers to be found in holy places of pilgrimage, and which are calculated to be a strong evidence to prove their religious tendency. Besides, the time-honoured practice of the consecration of temples in our homes was so earnestly observed that both in States and in big Thikanas, before any military lines were established or a fortress was built, the ceremony of laying the foundation stone of the temple was first performed, and even in these hard times it remains a firm pillar of religion. Is it an ordinary fact to carry conviction to all who are anxious to arrive at right decisions? If such irresistible documentary and living evidence is considered unreliable and calls the progenitors fools, progenitors whose

efforts and exertions have enabled their descendants to lead a life of ease in slothful slumber, the present generation centralizing their chief aim in the gratification of several pleasures, regardless of religious restrictions—then one must bid good-bye to such noble descendants, as no good can ever come from the company of such men.

A principle which is now-a-days very popular is that the strength of numbers should not be allowed to diminish. True, an attempt should be made in this direction, but only so far as it does not undermine the very foundations of our well-being. If it does this, such a destructive principle is not worthy of our adherence. If we unitedly engage in activity with the true support of religion, however small our number, we are bound to succeed. On the other hand, by making additions to our numbers, without dependence on religion, we are only striking at the root of our endeavour.

(b) The measures to be adopted and the efforts to be made to remove the prevailing want of knowledge, and to promote the advancement of learning by making suitable provision for both elementary and higher education, should be carefully considered.

The education which is meant here is only that kind of education in which religious instruc-

tion plays an important part. It will not be inappropriate to point out that if the selfless efforts of the authorities of the Hindu University succeed in establishing a proper and satisfactory organisation for giving religious instruction, there can be no better place or means than that institution for accomplishing our end. If a thousand or fifteen hundred suitable scholarships could be provided by subscription from amongst the land-holders of the States—which is by no means a very difficult thing to do—higher education would become easily accessible to so many Kshatriya youths, and it would be a success with which we might feel well satisfied.

However, I cannot help wondering why the Kshatriyas of the United Provinces, in spite of the Hindu University having come into existence, are so keen on establishing a separate educational institution for Kshatriyas. The Hindu University is not an exclusive institution for any one particular caste, and the greater portion of its funds will be found to have been contributed by Kshatriyas. In that case there is no reason why we should not attempt to improve this institution and thus derive true benefit from it. It would be sheer waste to spend money on any other institution where it might be very difficult to adopt a real system of teaching.

- (c) It is worth considering how good relations may be restored, on a sound basis, between the land-holders and their masters, the Princes and Chiefs, wherever those relations have been strained.
- (d) Means should be thought out for totally abolishing the drink evil, which has proved itself to be a potent instrument in bringing about the ruin of Estates and States.
- (e) The spirit of progress has been awakened throughout the whole country, and all are pressing forward their claims. Only the Rajput land-holder community on account of its ignorance remains inactive and inert, with the consequence that it is being neglected everywhere. It behoves us to seriously consider this question and to decide what steps to take. We do not wish to do anything unconstitutional or to approach any authority other than our masters, before whom it is absolutely necessary at this time to place our grievances

At the Conference of Ruling Princes and Chiefs, which will be held at Delhi in October next, the question of future political reforms will be finally considered and some decision will be arrived at. On this occasion our case should also be placed before the Conference. Either a limited number of our delegates may personally present an address, or a written petition alone might be submitted to the

Conference ; but something must be done. Otherwise, if we lose this opportunity, we shall have not only to report but to lament—literally. There is not much time left, and if we wish to take any steps, let us act promptly. All that is wanting is the *will* to act.

10. Having expressed my personal views I now wish to add that if some dutiful and far-sighted eminent persons will come forward to take the lead, I shall be ready to serve under them according to my capacity.

11. From my personal experience I venture to say that most of the nobles would be afraid to act in this way, lest they should find themselves in trouble with the State. But there is no reasonable ground for such apprehension. Why should we entertain fear when we are not proceeding to commit any criminal act? On the other hand, our object is to consider and adopt, by all religious and constitutional means, those measures which may place our homes and our States on a more solid foundation. Besides, when the whole world is clamouring for reforms, who can blame us if we do the same? In States where, owing to the predominating influence of selfish men, a narrow-minded, false policy is being pursued, the nobles should act with caution. But land-holders in liberal States should not lose a moment in joining the proposed Association. Then other States might also be approached, if the nobility therein so wishes, with a view to making the path clear for the land-holders of these States too.

12. In order to know the peculiar condition of the Kshatriya community the articles entitled :

“राजपूताना के साधारण क्षत्रिय”

which appeared in a Hindi magazine, *Kshatriya Mitra*, in its issues of the 1st and 16th July 1919, should certainly be read.

Service to the Hindu Community.

1. I cannot think of a better way of serving the Hindu community, at the present time, than by expressing my thoughts—the outcome of personal experience—which may help to make smooth and straight the sovereign path to the future progress of this community which is now open. I refer to the Benares Hindu University. When the establishment of this institution was in contemplation, my past experience led me to fear, again and again, lest, instead of being useful, the institution might prove to be harmful. This thought appeared to be most inauspicious, but our mental emotions are beyond our control. I did not keep my apprehension to myself; I made it known amongst my friends, and made no secret of my misgiving, even from the guiding star of this institution—Panditji Maharaj Madanmohan Malviyaji—to whom I plainly expressed my doubts. These doubts were not connected with anything extraordinary, but with the main object for which the establishment of this University was considered necessary and the principal basis on which the Government of India finally consented to grant it a Charter. I was so afraid that the original aim would never be realised in practice that my mind was agitated by one wave of doubt after another. I refer here to religious education. I am not only astonished but

sorely pained to see my fears coming true in their entirety. Without dilating on this question I think it will suffice to draw attention to sub-section (a) of Section 9 in the preceding article on "Service to the Kshatriya Community."

The difficulties with regard to religion which were expressed in the Kshatriya Mahāsabhā and other similar societies, are unfortunately being also experienced by this institution, and it is for reasons like this that no satisfactory arrangement has been made for this important subject. It is only said that the question is under consideration.

2. To give instruction in other subjects and branches of learning, there was no necessity for a special Denominational University, nor was it right to squander such an amount of the country's wealth for that purpose.

The prime object of this institution was considered to be the imparting of religious education, and, as Lord Hardinge made it clear in his speech at Benares, when laying the foundation stone of the institution, this was the special feature on account of which the Government had accepted the proposal. And yet, this is the very thing in which the greatest slackness is being shown, although the University has begun its work and has even conferred degrees.

It is said that difficulties have been created owing to difference of opinion. Undoubtedly, in Hinduism, there is at present no end of sects and

creeds. But if the difficulty is not truly solved and proper arrangements are not made for religious instruction in an institution like this, will that work be done by some village school or *pathshala*?

The first debateable question is, Who are to be accepted as Hindus? It might be presumed that, if the impartial opinion of able and learned men is asked, only those will be considered Hindus who do not regard the Shāstras and Purānas as contrary to the Vedas. If this is actually decided by an expression of opinion referred to above, and in accordance therewith admission to the University is restricted to such Hindus, there will be no difficulty in the question of religious education, in spite of differences among the included sects. Along with this, rules for the daily life and behaviour of students should be rigidly fixed. Only in this way can the objects of this institution be fulfilled. But if, as is to be greatly feared, the times, unfortunately, exert their evil influence even here, and those, too, who regard the Shāstras and Purānas to be contrary to the Vedas are proved by the opinion of learned men to be Hindus, thus muddling up all, and if the arrangement for the eating and drinking of students is made on the basis of the theories of new reformers, thus filling the minds of boys with the same uncurbed and unrestrained ideas, it might be taken for granted that not only will this be a severe blow to our religion, but there will be an end to the most holy city of Shri Kashiji, which is to this day regarded as a prominent seat of learning in this country. Such

being the case — although there is a danger that it might be difficult or almost impossible to organise a system of religious education—yet if, by good fortune, some staunch adherents of religion sedulously put forth their strength, difficulties will disappear. The formidable problem of the kind of religious education which should be given in this University, may be solved according to modern notions, by providing instruction in that religion which is professed by the majority of Hindus. There is no doubt about it that the greater number of Hindus are, at the present day, followers of the Sanātan Dharma ; justice, therefore, requires that Sanātan Dharma should be taught. If the dissenters wish any other kind of religious teaching, they may arrange for it elsewhere in separate institutions, while for those Hindus who do not care for religious education of any sort, there are the Government schools and Colleges, where no religious instruction is given.

In Christianity, too, there is, now-a-days, no dearth of sects. In England, the total number of dissenters from the Church of England is, at least, as great as, if not more than, that of its members. And yet the religious teaching in English Universities, wherever it is given, is according to the principles of the Church of England, because the latter is recognised by the British Government to be the State Church in that country. It is evident from this that the question of religious education in England also is not free from controversy. But while we,

in terror of diversity of opinion, have entirely laid aside this question, Englishmen have not done so.

It would be quite improper merely to provide religious teaching in this institution and then to make it optional. It is essential that religious lessons should be compulsory for every student of this University. There is an object lesson for us in the debate which took place some time ago in the Imperial Legislative Council, on compulsory religious instruction in missionary schools and colleges, and the opinions expressed by the missionaries on the subject. The fact that besides Christians, Hindus and followers of other religions also study in missionary educational institutions, gave rise to a question in the Council, in which it was contended that students whose parents conscientiously objected to their boys being given Bible lessons might be exempted from such instruction. It was pointed out, to strengthen the argument, that these institutions received aid from the Government, and the Government of India had committed itself to the policy of neutrality in religious matters. The majority of missionaries, so far as can be judged by the expression of their views outside the Council, are of the opinion that religious instruction should be compulsory in missionary schools and colleges, because, they say, those who object to attending Bible classes are at liberty to go and join Government schools and colleges, where there is no compulsion in this respect. As for Government aid, the missionaries would rather relinquish it than leave religious

instruction in their institutions to the option of students or their parents.

When Christians have gone abroad and established in foreign lands not one but many institutions to give compulsory education in their religion, are we, who are proud of our spiritual heritage, unable to make religion a compulsory subject even in a single University in our own country .

3. I have a humble request to make here to the most venerable Panditji Maharaj Madanmohan Malviyaji. It was the peoples' faith in him which loosened the country's purse strings on behalf of the University. Therefore he should take good care not to belie the trust reposed in him. Perhaps no one is unaware of the fact that even he is unable to act freely, bound as he is by rules and regulations. Even so, it behoves him to make an open declaration of the actual facts, and thus get rid of blame.

4. I also beg to ask the leading members of the All-India Hindu Sabhā to consider whether, when we already have in existence a big society like the "Bhārat Dharma Mahāmandal," whose main objects are not different from those of their Sabhā, there is any reason why the energy of the country should be frittered away like this. If we concentrate all our strength on the improvement of the comprehensive body, the "Mahā Mandal," we can render some real service to the Hindu community.

Service to the State.

1. According to existing conditions the administration of this country falls into two divisions. Firstly, there is the British Government, which is also called the Government of India in this article. Secondly, the Indian States, which are several in number. I have come in close contact only with my own State, but what I have heard or learnt from reading books and newspapers has given rise to numerous thoughts which I intend to submit to the public.

2. Before proceeding to make separate statements with regard to each of the two forms of Government, I wish to speak of a subject which, if I mistake not, is related to both.

The present condition of the educated class in India will be described fully in the article on "Service to the Country," but it is necessary to mention here as an introductory remark that the preponderance of selfish motives in the majority of the people, due to the absence of the religious sense, has brought about a state of affairs which is simply shocking. Matters become still worse because machinery of administration is largely composed of those men whose principles are doubtful and whose actions are untrustworthy.

On one hand the country is labouring under these misgivings, while on the other we see in the adminis-

tration the powerful influence of a policy according to which reports of subordinates are, except in special cases, successively upheld by superior officers. This policy is carried to such extremes that even when a complaint is made against a subordinate officer, he himself is first asked to give an explanation, and, finally, whatever he states is generally accepted to be true for the most part, because it is perhaps feared that if that were not done, the officer would lose his prestige, his authority would suffer, the people would be unduly encouraged to take such action against public officers and the administrative machinery would be greatly hampered.

Those who are familiar with the internal condition of the country know that, excepting certain provinces, communities or men who are habitually litigious, the people, even when they are in the greatest trouble, generally dare not take steps against Government officials, for fear of being harassed, knowing as they do the above-mentioned policy followed by the Government in such matters. When any one does take such action, it is only when his cup of suffering is filled to the brim and he sees no other way of escape. If, even in such circumstances, the officer against whom the complaint is made is himself asked to explain the matter, it may be taken for granted that he will not bring the real facts to the notice of his superior, but on the contrary he will do his best to drag the complainant into trouble. Of course when the aggrieved person kicks up a row or there is positive and unmistakable evidence against the accused, creating a great sensation everywhere, some

material action is taken, but even then enquiries are made by the appointment of a commission or in a similar special manner; while, generally, the orders passed for punishment are only departmental, either transferring the accused or reducing his grade, etc., orders of which the public remain in ignorance.

This is an instance of what happens when a charge is brought against an official himself. But leaving this aside, the communications and opinions of these men on other matters too, are not always trustworthy, as they generally misrepresent things, on account of some selfish motive or other. The actual facts are so glossed over that it is, ordinarily, not possible to arrive at a conclusion different from that intended by the writer; and thus, one after the other, the superior authorities go on accepting the opinions of subordinates. The result is that these men who give free play to their unscrupulous desires are encouraged in their unworthy efforts. Great trouble is caused to the general public, and conscientious workers become disheartened, seeing that all are treated indiscriminately. This is surely one of the chief reasons for the prevailing unhappiness amongst the people.

Although the Government is responsible for safe-guarding the prestige of one who is in authority or administers justice, yet the latter also is in duty bound to prove himself worthy of such regard by his sense of justice, capability and trustworthiness.

3. It cannot be denied that if an attempt were

made to change this policy, great obstacles would be placed in the path of administration.

These very men would try to create various difficulties and impediments, and a different mode of Government might be made to appear almost impossible. But in the interests of justice, the country and the people, the existing policy should be replaced by another one under which such self-seeking men may not become undaunted, not be free from that fear of authority which resides in the heart of the public, and aggrieved persons may not find their tongues sealed. The fear with regard to the attitude of the public towards the authorities is not so great as it is supposed to be, because, as has been pointed out, the average citizen has not the courage to take action against an official in respect of a true complaint, not to speak of a false accusation. Should any person of an evil disposition prefer an untrue charge, as is sometimes done, such punishment could be inflicted on the delinquent as would not only teach a lesson to the offender, but would prove to be a deterrent to others also. This would ensure due respect and honour for persons in authority.

It is necessary to add that there are many higher officials, who have no other selfish motive but simply like to lead an easy life, and to reduce to the minimum their exertion or brain work, leave things to their subordinates in spite of being quite capable themselves, and thus become dependent on them. And these selfish subordinates, by their crafty

tricks, prevent the officers from getting at the truth. A good many foreign officers, though otherwise blameless, are not free from this evil.

4. Although the Government can be fully reformed only when the condition of the people improves—a subject which will be dealt with later,—yet even a change in the existing procedure may be expected to do much good.

It is said that the policy of which we have spoken above is not strictly followed in the Gwalior State. The result of this, I can say from my own experience, is that the subjects there are, comparatively speaking, quite content.

5. After this general statement in regard to British India, as well as the States, I now proceed to speak about them separately. What I have to say in respect of British India will be included in the article on “Service to the Country,” so I here confine my remarks to the Indian States.

6. Without expatiating on the subject, I humbly beg to invoke those august Princes and Chiefs whose abilities are, to-day, the cynosure of the world, and whose noble thoughts, sagacity and strength of intellect have deeply impressed even foreign statesmen of renown. My reasons for doing so are twofold: firstly, it is these great men who are thoroughly in touch with the modern conditions of the world; and, secondly, this appeal of mine will have the honour of approaching them only in their class,

I do not wish to draw their attention to those States whose government is unsatisfactory. I only request them to look at their own States, where, certainly, on account of their able administration, the condition is considered to be praise-worthy now; but let them ponder what was the state of affairs about half-a-dozen generations ago, and, judging from past experience, God forbid, consider what it may again be in the future.

It is accepted on all hands that the condition of Indian States is changing from time to time. Not only is it natural that a new regime should be ushered in with the accession of a new ruler, but even a change of ministers brings about a great difference in State affairs. It is easy to realise the harm that can be done to the State and to the people by such fluctuating circumstances. If religious principles of equity and justice were firmly established and steadily followed, no occasion for complaint could arise. But when we find, in some places, the predominance of selfish men; in others, the want of education, ability or administrative experience in the ruler, and again in some a combination of these coupled with freedom of action on the top of all, we can imagine how far the result of such grave defects can be satisfactory.

7. Such being the situation, it is incumbent on every wellwisher of the States to think out the means whereby the happiness and prosperity of both the ruler and the ruled may be promoted. This can be done only when some checks are intro-

duced, and the prevailing system in which every ruler is a law unto himself is modified. Besides this, there is the need of an impartial power to keep under control the political factions in the States, which make it their chief aim to seek party interests in defiance of truth and justice.

After friendly relations had been established between the British Government and the Indian States, and the former began to help the latter by counsel and advice, the irresponsible freedom of action enjoyed by the Ruling Chiefs was restricted, and there came into being a power which could impartially suppress the activities of political parties in States. The States derived much benefit from this intervention, which has been the principal instrument in bringing about the existing improvement in the condition of the States. It is very regrettable that attempts are now being made to have this valuable help discontinued in matters of internal administration, and that the British Government too has given promise of non-interference. As a matter of fact, it is the internal administration which is the root of all trouble and stands in need of intervention.

No one can say that it is improper that the treaties entered into by both the parties should be fully observed. Yet how far is it right and just to insist so strongly on the literal fulfilment of treaties, while the deplorable condition of the States, which has been briefly described above, is completely ignored? When there already exists an easily accessible medium

which would prove an effective safeguard against the fear of maladministration in States, why should that medium be deliberately lost, and so much attention be directed towards those things which tend to involve the States and their people in difficulties and dangers? Here is a matter for the serious reflection of those thoughtful and far-sighted princes with lofty aims, to whom this appeal is addressed. This salutary connection between the British Government and the States can never be calculated to be injurious, but is full of advantages. Where things are managed properly and justice is administered, the States have nothing to fear. Should anything against the State be brought forward, a plain and strong reply could be given by way of explanation. As for the States which are unsatisfactorily governed, none can deny the necessity of supervision over their internal affairs. How else can the safety of the State and its people be ensured? No doubt, two difficulties present themselves. Firstly, there is the question of minority administration, when, owing to the youth or unfitness of the Ruler, a Council of Regency is formed, and when some of the political officers appointed by the Government of India occasionally act in an irresponsible manner. But the question of administration on such occasions is under consideration, and this subject could also be carefully considered and special rules made to guard against such eventualities. Secondly, there are occasions when an inexperienced or hot-headed political officer happens to be appointed to a State, and by his indiscreet or obstinate behaviour he creates friction.

But the British Government and the Ruling Princes could, among themselves, formulate rules which would make it impossible for such officers to be posted to States. . If, in spite of such regulations, an officer of this type should be accidentally appointed, the difficulties which may have to be faced for a year or two are preferable to the mismanagement of several generations; and why should the trouble be expected to last so long, when it is possible for the State to be relieved of it earlier?

8. Another request which I humbly beg to lay before these Princes and Chiefs is that they should not forget the men whose courage and valour, and true and loyal services, have been instrumental in laying the foundations of the States, and have enabled the rulers to enjoy possession of these vast areas to this day. In fact, the States can remain on a sound basis only when the mutual relations between them and their people are close and firm.

9. In conclusion, the attention of all Princes and Chiefs is respectfully drawn to a series of articles entitled "The Indian States," published in the *Pioneer* from the 31st January to the 4th February 1918. These articles deserve to be read and digested from beginning to end. Some portions only are quoted below: "In the joint address which the Ruling Princes and Chiefs read to His Excellency the Viceroy in the concluding session of the Conference at Delhi on the 10th November last, they mentioned the Secretary of State's important declaration, and referr-

ing to 'the further accession of strength that this pronouncement and the impending political changes will bring to His Imperial Majesty's Empire by the enhanced loyalty, happiness, and contentment of his Indian subjects,' they said: 'As Indians, we rejoice at the aspirations of our fellow-countrymen in British India being thus further met by this sagacious act of British Statesmanship.' 'We feel,' they added, 'that we too must keep a definite goal in front of us, and whilst it is essential that our rights and privileges and our position as allies and friends guaranteed to us by solemn treaties and engagements with the British Government remain unaltered, our States cannot afford to lag behind in the general advance which India's association with Great Britain has rendered possible.' "

On this the writer of the article remarks: "Weighty epoch-making words, which deserve to be carefully examined, and warrant the inference that a change has come about in the angle of vision of the Ruling Princes in regard to the polity of their States. No other interpretation is possible, since the desire of the Princes to see India advancing politically and economically, presupposes a similar wish for their own peoples."

The formation at Delhi of a Representative Chamber of Princes and Chiefs is under consideration. On this subject the writer quoted above proceeds to say as follows :—

"Let it not be forgotten that a truly representa-

tive Chamber of the States at the Capital of British India is an impossibility at the present juncture. Progress in that direction can only be achieved with the progress of representative Government within the States, and it is to be hoped that, unlike the British Indian politicians, the Princes and Chiefs adequately realise the necessity of building from the foundations.

“A representative chamber without; and the lack of even the fundamentals of representative government within the States, will go ill together.”

10. In this connection the speech delivered at Bharatpur by His Excellency the Viceroy on the occasion of His Highness the Maharaja's installation ceremony, should be closely studied. His Excellency drew the attention of the Ruling Princes and Chiefs to modern tendencies, and sounded an earnest note of warning.

11. Although the situation of the country demands this sort of warning, yet the subjects of these States are free from misconceptions which have unfortunately pervaded the minds of people of British India, and which will be dealt with at length in the chapter on ‘Service to the Country.’ Strictly speaking, the masses in these States are not advanced enough to understand what lies at the root of all excitement that fills the minds of British Indian subjects to-day. And the majority of those who can grasp the situation, through the feelings of hereditary devotion to the *Gaddi* (Throne), view the State, in spite of their numerous troubles, as if it were their own. Under the

circumstances they cannot even dream of any such thing as 'Home Rule.' But the States have to be very careful at this time and accord such affectionate treatment to their poor but loyal subjects, who have not been noticed even by the pervading personality like that of Mahatma Gandhi, as to debar all chances of their receiving any infection from their neighbours in British India. The States may at the same time maintain their prestige, and I think this is possible in two ways:—

Firstly, by providing for the religious training of high castes along with their higher education, so that the hearts of students may be kept pure.

Secondly, by instituting immediate measures for removal of grievances that may be due to the troubles caused by the selfish policy of the State or the high-handedness of officials.

Service to the Country.

Ah! the ways of times! Have those lofty and advanced religious ideas, which at one time enabled India to reach the topmost rung of the ladder of progress, completely deserted her?

Sons of India, will you not pay a little attention to the pious stories of our Sacred History, in which your best ideals are enshrined and which mark out a thornless path for you to tread in this world? When I look at the circumstances which prevail at present in India I am reminded of the character of Shri Bhagwan Dattatraiya. He accepted every one as his *guru* (spiritual guide), from whom he learnt something. He considered even bees, spiders, pythons, etc., as his benefactors. In this way he had, in all, twenty-four *gurus*. Shri Bhagwan Dattatraiya was the incarnation of the Supreme being, and pythons and other animals did not in the least degree work and labour with a view to teach morals to him. Only he himself drew morals from their natural condition; still he accorded them the highest dignity of the title of *guru*. The principal significance of this life-story was to show the profoundest depth of gratitude.

2. Please do not take my remarks amiss, but rather reflect on them without prejudice. Suppose that the following grievances of the country, on which there is so much agitation, may be true :—

- (1) The Government has not got as much sympathy with the ryots as it ought to have.
- (2) Owing to some selfish and narrow-minded politicians the educational system is in such a bad condition that, though ever so much money and time are spent by the Government on it, yet no substantial benefit has accrued therefrom.
- (3) The country is oppressed by the misdeeds of the police, etc.
- (4) Owing to the high prices there is a deficiency of food and clothing.
- (5) The country is burdened with heavy taxes.
- (6) The treatment of Indians by English officials is not of the right sort. But the benefits which this country has been blessed with under the British rule are shining like the mid-day sun and can never remain in obscurity. The following will illustrate this. Was it ever possible that the political leaders of the country could of themselves have vied with Englishmen in speaking and in wielding the pen or could have roused such a wild cry for Home Rule? Much less to speak of looking upon them with a sense of *guru*. The sense of treatment as a friend or even as a man has also disappeared, and

on the contrary they are regarded in the light of an enemy. Now, is this the way they should have been compensated?

3. Though the number of those who think so may not be many, yet it is to be ascertained how such evil-thinking has entered this country. If you thoughtfully consider the real state of affairs in India, it will at once strike you that, religious wisdom having totally vanished, sinister inclinations and tendencies have begun to affect the hearts of the people. Although it is an admitted fact both in the British Government and Native States that without religious training no real reform could be introduced in this country, yet it is a matter of great disappointment that instead of real efforts being made to reform people, the country is being inundated with more and more evil influences.

4. Through lack of sound religious instruction, religious dogmas and sects have multiplied, and this is one of the chief factors responsible for the wrongs of the present day; but the so-called social reformers have brought about all the more havoc by preaching the principle that established customs (*Achar* and *Vichar*) have no connection with religion. Thus they are proving inimical to the progress of the country.

According to their dogmas, not only should free inter-dining and drinking among all castes be allowed, but inter-marriages also should be permitted. My

statement about religion here concerns the religion of the Hindus only; because, in the first place, the Hindu caste is the first and foremost among all the castes inhabiting India; and secondly, I, being a Hindu, can speak about the Hindu religion only. Of course, if the other Indian nationalities on reading and thinking over my remarks consider that the so-called social reformers have laid their hands upon the various religions also, they too should be on their guard to save their religions. I have heard from trustworthy sources that even Mohammedans according to their religious principles have not got such unlimited freedom and licentiousness in matters of food and drink and marriages. The pernicious thoughts of these reformers have taken root very strongly in the minds of the people. Foreigners such as the English, etc., used to consider the time-honoured Indian system of dining as very superior and important. But now, seeing the condition of the principal leaders of the country and hearing deceptive words from their lips, they have changed their feelings in this connection, as far as my experience goes. They have begun to look upon the religious principles of eating and drinking, etc., as hypocritical practices and consequently hate those who follow them.

5. According to the principles of the reformers, Hindus may at present be divided into two classes—the orthodox or the followers of the old ways, and those who have adopted freedom in matters of dining, drinking, etc., and simply take a pride as being Hindus. The first group calls the other the people

of the new light, whereas the second calls the first orthodox or bigoted. But what a pity and wonder it is that the orthodox or bigoted are looked down upon and hated! I am at a great loss to understand of what else a man can be a stunch follower if he be not a strict observer of religious principles. The man who is loose in religion is never strong in anything.

6. If there may be a criticism to the effect that it is a mere freak of fancy to consider matters of dining, drinking, etc., a principal part of religion, because foreign people have liberty in this respect, through these neither has their religion suffered nor has their progress been suspended. To refute this remark I do not stand in need of any Scriptural plea, as there is neither time for doing so nor is there implicit belief in the words of the Scriptures. But I am setting forth my reasonings in a way which can be believed by modern people. Let me first of all quote the words of a liberal-souled foreigner:—

“Religion is not a part of the life of a Hindu but it is his whole life.”

Read also what Sir Monier Williams has written in his work, *Religious Life and Thought in India*:—

“Religion is ever present to a Hindu's mind. It colours all his ideas. It runs through every fibre of his being. It is the very Alpha and Omega of his whole earthly career. He is religious in his eating and drinking, in his sleeping and waking, in his dressing and

undressing, in his rising up and sitting down, in his work and amusement. Nay, religion attends him in antenatal ceremonies long before his birth, and follows him in endless offerings for the food of his soul long after death."

Mark how wrongly you have understood your Dharma, while the great personages of foreign countries have, with an unbiased judgment, gone to the very spirit of it. Truly speaking, there is a world of difference between the religious life of this country and that of others. It is, therefore, no simple error to place the religious principles of other countries as our ideals in matters pertaining to our religious living. To be brief, the social movements of other countries are bound up with religion in ours.

Now leave this matter to yourself for further reflection, and just pass on to compare honestly the present condition of this country ever since the people began to enjoy liberty in matters of food and drink and drove out all fear of excommunication for going overseas,—compare it with the state of things that existed just before. The matter is one of my personal experience, as the time referred to does not date beyond 30 or 40 years back, and lakhs of people are still living in India who can come forward as witnesses of the state of the country as it existed then. If they speak the truth, their evidence cannot but lead to one conclusion, that there was no trace of the present unrest at that time. As to

the present times, they are characterised not only by widespread unrest, but also by undue growth of selfishness.

7. Admitted that general discontentment has caused unrest in other countries also for attainment of rights, and that the blame should not be confined to our country alone, does it follow that we should imitate other countries in the matter of discontent and unrest alone? If imitation was at all necessary, we ought to have imitated other peoples in respect of the high ideals which have resulted in the complete victory of the Allies.

8. If you go deep into the matter, you will find that the illiterate masses of the country are comparatively better off. As to the educated people the majority of them are either Government or Railway servants, or follow an independent profession, *egr.* Pleaders, etc. To speak of the railway servants first, make a tour and you will find that in spite of the fact that so many railways belong to the Companies and not to the Government, even a servant of the lowest order belonging to the Railway will characterise himself by haughtiness, not to speak of servants of higher grade. The trouble and discomfort caused by the selfishness of railway servants to the passengers that are their countrymen or fellow-brethren, are not hidden from anybody.

Look at the Government Offices and Courts where there is no polite word even for those who pay hard cash. The unfortunate wretch attending a Court or an Office

as a suppliant may be said to have created trouble for himself. And the greatest marvel is that it is not from any ghost or fiend that these troubles proceed, but our fellow-countrymen or caste-fellows themselves are the worst of fiends. The oppressions of the Police are the cause of world-wide complaint; but who are at the bottom of it? It is the D. S. P. alone who is an Englishman. What if there be a Eurasian or two in the Inspecting staff? The whole of the force consists of our countrymen themselves. Therefore all accusations, true or false, are brought at their first stage by none other than our own people.

To crown all, the majority of our prominent leaders consists, I think, of the lawyers, and the way in which these professional men divest their countrymen of their wealth and turn them into destitutes does not require amplification. Just imagine to yourself the consequences that are in store for the country when it is not only devotion to the country and feelings of nationality that are sadly wanting, but also human civility and self-respect; and yet these educated people offer to mould the destinies of the country in the constitution of the self-government contemplated.

9. If while imitating foreigners in respect of their food, drink and dress, etc., our people could have imbibed and developed the staunchness of nationality, there would have been some hope of amelioration, but that is impossible in the absence of religious faith, and we are naturally developing just the reverse of it.

According to our established rule we should abstain from being guided by the religious principles of others, even if they seem to be sound and our own principles for the time being appear to us to be faulty enough. The secret of this lies in the fact that religion is based on faith and confidence alone. When the mind wavers, and trust and confidence in one's religion are shaken, it is not possible to settle the mind on an alien dogma; and let the religious belief be shaken but once and one loses firmness, as a natural consequence, in everything else, including worldly dealings.

This country has been subjected to all sorts of troubles ever since our countrymen began, through their weakness of mind, to imitate foreigners in respect of food, drink and dress rather than their virtues, and viewed our own religion as a false show. Had our countrymen been actuated by lofty ideals alone, so as to impress the English with their acts of obligation only, was it ever possible for the latter to return evil for good? Our people have only failed to exact the regard due to themselves from the English, and this on account of their own narrowness and mean thoughts. The moment this was realised by the other party, inimical feelings were naturally engendered debarring all chances of any effort for the removal of defects, and that is the root of all the trouble. Therefore it is absolutely necessary to have recourse to such plans first as may eradicate the evil propensities of our countrymen.

10 It seems to me necessary to mention here a circumstance of recent occurrence. When the Rowlett Bill was being discussed in the Viceroy's Council, I was simply astonished at the hard pull on both sides. When there was already enough of penal law for suppressing the wicked, why should the Government insist on providing another legislation which is not even to be brought into force at once, but when necessity arise? And so also when there exists as stupendous a penal law as the Indian Penal Code, what harm is there if its supplement be so carefully framed as not to cause the least fear from its operations to the innocent? What is it that has caused the whole country to vociferate and resist? It appears from the reading of newspapers that the aim of the Government in enacting this new law is to avoid the delay now caused in criminal trials. But the fault lies in the Court itself. For instance, when the accused is to be arrested by a warrant, a good deal of time is wasted in unnecessary despatches, which delays the issue of the warrant, though the whole process requires but a few hours if the persons concerned act but fair mindedly. Whereas the people, who knew that the present legislation already enabled the police to molest the innocent, apprehended still harder tyrannies through this new enactment, which enhanced the powers of the police. So it comes to this that it is not the new law that is to blame, but those who have got to administer the law. Under the circumstances it is in fact mysterious as to why the passing or rejecting of the Bill should be insisted upon. Why

not endeavour hard to remove the root evil, so that this country should make real progress and regain its lost glory? The misfortunes of this country may rapidly disappear if Hindus, Mohammedans, Parsis and native Christians, etc., unite at heart to remove their mental discrepancies, by putting an end to their mutual dissensions and promoting the feelings of brotherhood, and finding out and developing with firm-mindedness the means for inculcating the true spirit of adherence to their respective religions, as these several sects have all combined in making a strong protest against the Rowlett Bill.

11. For Hindus I do not think there is any expedient other than that which consists in completely refuting the irreligious arguments of the new social reformers and in adhering to the custom of observing scruples in food and drink by treating the matter as an important part of religion, as also in performing Sandhya and the like prayers enjoined for their respective castes. Then only is religious uplift possible, and, great as our countrymen may be in respect of literary abilities, they can never enjoy peace of mind without that. If it be asked as to how a sea-voyage is possible by observing scruples in the matter of food and drink, the reply is simple enough. Undertake such travels if you can do so with strict regard to religious scruples, as was done by H. H. the Maharaja of Jaipur. If not, why contemplate the journey at all at the sacrifice of your religion? Then again religious scruples do not come in the way of all

the Indians intending to go abroad. If going over seas is necessary, let it be left to those whose religion do not forbid them to do so.

If there be doubts with regard to religious matters, let them be cleared by referring the points to the Bhārat Dharma Mahāmandal, Benares. Or, take advantage of the opportunity of attending the lectures of or seeking interviews with orators like Pandits Din Dayalji Sharma of Jhajjar, Ganesh Dattaji Shastri of Gwalior, Swami Dayanandji of Benares and Giridharji Sharma of Jaipur, who are proclaiming the triumph of Sanātan Dharma in their tours throughout the country. If, besides, you want to read books that may enlighten you on subjects allied to Sanātan Dharma, get the following new publications, which are suited to all modern requirements :—

1. Hansanada by Parama Hansa, Shri Swami Hansa Swarupji Maharaj, Gyana Guru (Preceptor) to H. H. the Raj Rajeshwar of Alwar. This is a collection of his lectures on important religious subjects and is full of strong convincing arguments and authentic quotations.
2. Dharma Kalpadruma by above-mentioned Shri Swami Dayanandji Maharaj of Bhārat Dharma Mahāmandal. This is divided into several parts and deals at length with almost all the points connected with Sanātan Dharma.

12. The fact that according to the Indian Penal Code, kidnapping of a widow or an adult maiden does not constitute an offence, and that in connection with section 498 a complaint can be lodged only by the husband, has sown the seed of a great sin in this country. It is therefore necessary for the sake of preserving the honour of respectable families to amend this law.

13. It is my prayer to the Government of India as well as to the educated public to put other thoughts aside for the time being and see that such steps are taken on both sides as may ameliorate the condition of the people of this country. It is then that the real weal of the country will be effected, and Swarājya or self-government will come of its own accord, and then only will the true benefits of self-government be enjoyed. What those steps are can well be contemplated by far-seeing, tried statesmen only. But I deem it my duty to mention them by way of passing, just to express my humble opinion on the subject.

The Government should not mind at all the misunderstandings of people, but contemplate the following measures out of love for its subjects and with a view to improving their condition :—

1. The Government should discourage the modern social reforms, and this is possible chiefly in two ways :—

(a) By affording all facilities in the Army in

the matter of observing scruples in respect of food and drink and encouraging this type of soldier.

- (b) By making this sort of scruple obligatory on students of Government schools and colleges and appreciating specially those who may be found specially abstemious.
2. The system of education may be so far reformed as to provide such sort of training along with religious instruction as may prove truly beneficial to the country.
3. The policy of the Government should be changed, as has been pointed out in para. 2 of the chapter on Service to the State.
4. Though this change of policy is likely to work out a change by creating more awe in the police, yet more special legislative measures may be introduced for the better administration of this force.
5. The reduction of taxes, which is the surest way of spreading satisfaction in the subjects, may be contemplated.
6. The European Officers may be specially instructed to treat Indians with civility and fellow-feeling.
7. Rules may be framed for limiting the scale of fees of pleaders and barristers so that they may not be able to squeeze their clients to the utmost as they are now doing.

8. Special measures may be taken to bring down the high prices of cloth and grains.
9. For the preservation of the honour of high families, section 361 of the Indian Penal Code should be modified so that it may not be restricted to minor girls alone, and the operations of section 498 should not necessitate complaint by the husband only.
10. Although the British Government is already doing not a little in the cases of Labour Indentures and Indian Immigrants, yet it is quite proper to appeal to the Government to take still further measures to have all grievances redressed in connection with the above.
11. Last but not least, cow-slaughter should be stopped for the general satisfaction of the Hindus, while special efforts may be made in the direction of preserving the rights of Turkey for the sake of causing a wide-spread satisfaction among Mohammedans.

Now as to the educated Indians. Let them also give the deepest consideration to all these matters and be marked by sobriety. They should further reflect on what has been suggested in paras. 10 and 11 of this very chapter on Service to the Country, and put up the matter before the Congress. Besides, as passive resistance has been adopted by way of protest against the Rowlett Bill, so if inspired personages of

Mahatma Gandhi's type take the vow of passive resistance against all those who violate religion, who break all bonds of food and drink and act freely quite regardless of religious scruples, as also against those who have relinquished the high ideals of brotherhood and nationality and have spread the seed of disunion or given up all fellow-feeling,—the lofty ideals which characteris d Shri Bhagwan Dattātreyā's times may pervade the minds of Indians once more, and this country may even in this iron-age rise again to the same pinnacle of glory.
